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MAY 13 1986

Volume XXX

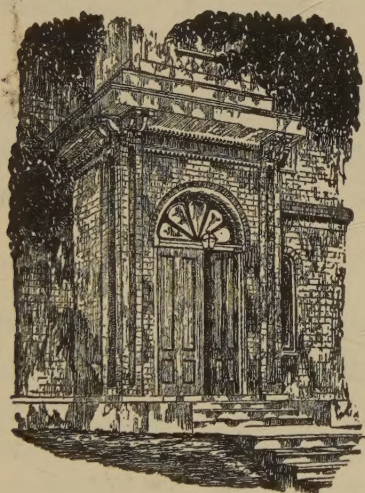
OCTOBER, 1955

Number 4

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The Alumni Bulletin

Bangor Theological Seminary



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in Israel's Faith

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THE ALUMNI BULLETIN

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.

Alumni Advisory Committee: Alfred G. Hempstead, '20, Daniel W. Fenner, '51,
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Entered as second-class matter April 26, 1927, at the post-office at Bangor, Maine,
under the act of August 24, 1912.

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXX

OCTOBER, 1955

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The Unbroken Line of Development in Israel's Faith

By STEPHEN SZIKSZAI

(Educated in Hungary, Dr. Szikszai also studied at Union Theological Seminary, New York City, where he received the degree of Doctor of Theology in Old Testament studies. An ordained minister of the Evangelical and Reformed Church, Dr. Szikszai is Professor of Old Testament Language and Literature and delivered this address at the opening service of the school year.)

THE name Israel has a manifold character within the biblical tradition. The flexibility and fluctuation of its meaning lead sometimes to ambiguity, therefore it is a necessary preliminary step to define the Israel in whose faith this paper attempts an inquiry. There are three different meanings of the name Israel in the biblical tradition. Of course, we have to disregard the name of the modern state of Israel as being completely irrelevant for our topic. First, the name appears as the theophoric proper name of the ancestor Jacob in the patriarchal tradition. Second, it designates an ethnic, political reality which is introduced in the Bible as the offspring of the patriarch Jacob-Israel. The first extra-biblical appearance of this application of the name is attested on the stele of the Egyptian king Merneptah (c. 1230 B.C.). There among the defeated enemies of Egypt Israel is also mentioned. Within this second usage of the name we can distinguish Israel as a loose, semipolitical league of the tribes; further as the undivided kingdom of Israel embracing the period of Saul, David, and Solomon; and finally as the Northern Kingdom of

Israel as rival of Judah, the Southern Kingdom.

But beyond these two meanings, i.e. the name of the patriarch and that of the fluctuating political formations, the name of Israel has always preserved a third, an essential meaning. It signified the group of people which was elected by God and which entered into a covenant with God. Significantly this meaning of the name never lost its original vigor, in spite of the political partition of the nation and in spite of the exclusive claim of the Northern Kingdom to the name Israel. This third meaning of the name distinctly displays the connotation of a sacred, sacral name. It is a religious name which implies the privilege and burden of election. In the recognition of this meaning Paul could assert that "not all who are descended from Israel belong to Israel" (Rom. 9:6). The new Israel as expounded in the epistle to the Romans (chs. 9-11) is really the direct continuation of Israel as a spiritual, covenantal, religious reality. When in this paper we refer to the faith of Israel we shall think of this spiritual Israel which was alive even in times when its existence was scarcely discernible.

I

Our interest in Israel's religion and faith is not awakened by the curiosity of the antiquarian or by the historian's thirst for knowledge. The conviction is unfaltering in our Christian Church that Christianity is the heir of Israel's treasures, that in Jesus Christ the hope of Israel was fulfilled. This conviction is most succinctly expressed in the reference to the Church as New Israel. Our attempts to acquire more information and more reliable knowledge about Israel are motivated by the recognition that our own lives are the continuation of the lives of Israel's generations long bygone. We feel sometimes with a shuddering clarity that in spite of our emphasis on the individual we are links in a long chain of generations. Wearing proudly the distinctive name, New Israel, it is our duty of honor and foremost privilege to sound out the depths of Israel's entire life.

Within the existence of the historical Israel, as an ethnic, political, and sociological unit our attention is focused upon the spiritual Israel, the innermost heartbeat of the nation. The spiritual Israel within the historical Israel was a confessional community centered around a unifying faith. Therefore Israel's faith is our main interest and all the attempts of biblical scholarship to clarify historical, archeological, sociological, linguistic or literary issues are undertaken merely to supply information toward the better understanding of the faith of Israel. The main or rather exclusive source of knowledge of Israel's faith is the Old Testament. But the Old Testament is not a textbook of theology, it is not the systematic work of one individual author. The 39 books representing the literary production of several centuries display a bewildering diversity. But beyond and within this diversity there is an essential unity of the Old Testament witnessing to Israel's faith. Nevertheless, it is not an easy task to discover the essential unity in the Old Testament, and our findings are in a large measure preconditioned by the route of inquiry, by the direction of our approach. In the course of Old Testament interpretation, there were two different approaches attempting a unified view of the Old Testament.

The first method is exemplified by the approach of the writers of the New Testament books. They approached the Old Testament in their religious ardor from and through the person of Jesus Christ. In their attempt to prove that Jesus fulfilled the promises and hopes of the Old Covenant, they used the Old Testament's suitable passages to illustrate the events of Jesus' life as literally foretold by the Old Testament books. This method inevitably led to allegorical exegesis, to unjustified application of Old Testament quotations often in complete disregard of the context of the Old Testament. This approach dominated for centuries our understanding of the Old Testament faith. It started to fade away with the rise of the historical criticism of the last century, but it still has refuge in homiletical applications and in the teachings of some extreme biblicists. Interestingly enough, this uncritical approach has been revived with the full armor of allegorical exegesis by the Swiss scholar W. Vischer, able linguist and familiar with the Bible, in his work: *The Witness of the Old Testament to Christ* (1949). It is evident that we must not label with New Testament meanings the Old Testament ideas and disregard the original meaning which they had in their historical setting.

This recognition brought forth in the last century the second approach in the framework of a thorough study of the Old Testament and Israel's religion. The historical, literary criticism of the Bible, aided by the increasing interest in the religion and religious folklore of the primitive peoples, supplemented by the growing knowledge of Israel's environment, yielded to the spirit of the time and produced the theory of the environmental, evolutionary development of Israel's faith. The scholarly world emphasized for decades all the foreign influence to which Israel's faith was subjected without mentioning or pointing out in an unmistakable way the differences which safeguarded the unique character of the biblical faith. In the presentation of some of these works the faith of Israel appears as a hasty patchwork of borrowings and imitations. Wellhausen and the Wellhausen school constructed the evolutionary theory maintaining the idea

that Israel's faith started first as primitive animism, reached the stage of polytheism inclining to a nationalistic henotheism, and finally attained the height of ethical monotheism. The evolutionary theory produced a unity and continuity within the Old Testament, but as John Bright has aptly stated in his recent work *The Kingdom of God*: "the continuity . . . lay in the evolutionary pattern itself, not the Bible."¹ The weakness of this evolutionary pattern can easily be discovered if we consider two facts. First, we have no trace of any primitive animism in Israel's environment, as G. Ernest Wright shows: "even by the time of the Hebrew patriarchs the ancient world . . . had achieved a highly developed and sophisticated polytheism."² Secondly, in the Old Testament the existence of two stages at most could have been substantiated: nationalistic henotheism and ethical monotheism. The merit of Israel according to the scholars maintaining the evolutionary theory was that Israel accomplished the process of religious progress, starting with animism, continuing with polytheism, and culminating in monotheism.

The evolutionary pattern of the Old Testament faith is admittedly a plausible theory, but it cannot stand thorough scrutiny. For if we analyze polytheism we easily recognize that the diminishing number of gods does not lead to a personal God, but rather to a theoretical monism as this is exemplified in the speculations of the Greek philosophers and most likely in the reform of Akhnaton. The God of the Bible has a *totaliter alius* character as against the gods of any pantheon. A recent thorough study reveals the fact that polytheism is an attempt to understand and explain nature; the gods are nature gods, for the forces of nature in their apparent pluralism in a praep philosophical, mythopoeic way are conceived as gods.³ We may safely argue that from these nature gods to the transcendent God of Israel

who has no sex, relatives, or myths there is no simple transition. Polytheism and monotheism are not mere evolutionary stages connected by the stairway of gradual enlightenment. Animism, totemism, polydemonism, and polytheism can be regarded as theoretical stages of development within the same pre-scientific and pre-philosophical explanation of nature; but transcendent, ethical monotheism cannot be reached by evolutionary progress and by the elimination of the plurality of gods. I think the term which could most exactly describe the change from polytheism to monotheism is not evolution, but revolution.

This revolution was initiated by the self-revelation of the only God, Yahweh in the Mosaic Yahwism in the very beginning of Israel's historical existence. The evolutionary theory of the development of Israel's faith is an artificial construction which disregards in many cases the clear statements of the Old Testament, reconstructs myths whose transformed remnants are imbedded in the literary expressions of the Bible, in order to be able to create supporting arguments to a preconceived theory. The evolutionary theory breaks into pieces the organic development of Israel's faith, divides it in stages, and thus presents it a broken line.

Neither the approach through and from Jesus Christ nor that of the environmental, evolutionary theory seems to do justice to the faith of Israel. The former looks upon the Old Testament as a mine of messianic diamonds and declares messianic everything which does not escape the illicit hermeneutical fancies of the exegete. The latter applies the strait jacket of evolution to the biblical faith. Unquestionably the faith of Israel has to be investigated in its own right. To be sure a Christian student of the Old Testament is in a precarious, almost paradoxical situation: he has to be objective in the best scholarly tradition, but he must be subjective enough to grasp the meaning of the Old Testament heritage. Though the Christian student of the Old Testament must reject any uncritical, preconditioned Christian approach, he must not and cannot forget that Jesus Christ is the fulfillment of the

¹ John Bright, *The Kingdom of God, The Biblical Concept and Its Meaning for the Church*, (Nashville, Abingdon Cokesbury Press, 1953) p. 9.

² G. Ernest Wright, "The Faith of Israel," *Interpreter's Bible*, v. 1, p. 358.

³ cf. H. and H. A. Frankfort, John A. Wilson, and Thorkild Jacobsen, *Before Philosophy, The Intellectual Adventure of Ancient Man*, (Penguin Books, 1949).

Old Testament faith, and in his teaching, life, death, and resurrection Israel's faith reached the summit. On the other hand the discoveries of the historical-biblical criticism must be utilized or re-evaluated and the high standard of scholarship established by the critical school may not be abandoned.

II

In the last 30 years, thanks to a new theological understanding of the Old Testament, there has been more and more evidence piling up to a new theory, which does not disturb the internal integrity of the Old Testament and which is faithful to scientific standards on the one hand and to theological reality on the other. In the light of this third approach, it seems that the faith of Israel as it emerged in the Mosaic Yahwism had included *implicitly* all the essential characteristics of the later developed faith. I would like to emphasize the word "implicitly," and say what it means in this connection. The faith of Israel is not a mosaic, whose inlaid colored stones are gathered from near and far, a mosaic whose pattern cannot be fully seen until the work is finished. Yahwism may be compared with a growing tree whose organic unity is undisturbed and which in its early youth reveals the promise of the developed tree. Mosaic Yahwism included all the essential features of the future Hebraism-Christianity, at least in their seeds.

This statement inevitably turns our attention to the role of the prophets. Were they only revivers of the old Mosaic religion and "not religious innovators," as W. F. Albright states,⁴ or is this "a low estimate of the prophets," as T. J. Meek maintains?⁵ May we subscribe to the view of the Wellhausen school that a religious-ethical attitude of the prophets can be perceived merely since the middle of eighth century B.C.?⁶ Or may we recognize with Ernst Sellin the Janus face of the prophets that they jealously preserved on the one hand the faith and the ethics of the fathers, but on the other hand they inaugurated something completely new?⁷ One fact seems clear: the words of the prophets witness again and again to their conviction that they thought of themselves not as innovators but as sustainers of

the Mosaic covenantal faith. Of course, one may still argue that in spite of their conviction the prophets were innovators without realizing their innovation.

I am inclined to look upon the prophets as religious reformers, and not as innovators, who practiced the principle of the Reformation: *ecclesia semper reformari debet* (the church has always to be reformed). In their reformation they returned to the Mosaic Yahwism not merely in an attempt to keep alive or to revive the faith of their ancestors, but also to express the unspoken implicit truths, to articulate the embryonic religious recognitions, to complete the line of thought which may have been earlier a peripheric issue, but which now in their preaching gained central importance. This view does not exclude or eliminate the prophets' personal call and mission given by God. Their message remains personal and individual, nevertheless it is within the main stream of Mosaic Yahwism.

This view recognizes a development in the faith of Israel, but the line of this development is unbroken; it is an organic historical entity. This view takes into account the dynamic character of Israel's faith, recognizing a crystalizing process within the unique teaching of Israel as it unfolded against the environmental intrusions of the Near Eastern religions. This view does justice to the historical circumstances which made necessary from time to time a new emphasis on one or the other characteristic of the faith. But beyond the human realm of environment and history, this view humbly perceives the unchanging, supra-human, supra-historical, transcendent elements mirrored in this faith stemming from the revelation of God. I cannot prove this view within the scope of this paper. I can merely illustrate it with some examples.

According to the Old Testament the faith

4 William Foxwell Albright, *From Stone Age to Christianity*, (Baltimore, The Johns Hopkins Press, 1940) p. 309.

5 Theophile James Meek, "Monotheism and the Religion of Israel," *Journal of Biblical Literature* LXI (1942) p. 41.

6 e.g. cf. B. Baentsch, "Pathologische Zuege in Israels Prophetentum," *Zeitschrift fuer wissenschaftliche Theologie*, v. 50, Neue Folge 15 (1908) pp. 68f.

7 Ernst Sellin, *Der alttestamentliche Prophetismus*, Drei Studien, (Leipzig, A. Deichert, 1912) p. 17.

of Israel is conceived as a covenantal faith emerging from the covenant between Yahweh and his people. For illustration of this view it will suffice to inquire into the character of the participants of the covenant, *i.e.* to speak about God and his people.

III

First let us discuss the problems centered around the God of Israel. When in the course of this paper I referred to Israel's faith as monotheism already in its Mosaic formulation, I was aware of the discussions concerning the question of Mosaic monotheism.⁸ Millar Burrows states that "most modern scholars agree that Yahwism as established by Moses was still henotheistic or monolatrous rather than monotheistic,"⁹ and he continues in reference to Albright's assertion of Moses' monotheism¹⁰ that "that contention remains improbable."¹¹ The most pregnant answer to this question was formulated some 30 years ago by Johannes Hempel who maintained that Yahweh was from the beginning the only God though "not immediately in theory, but in practice."¹² Mosaic Yahwism was a practical monotheism where the zealous-jealous character of God excluded the possibility of the reverence of other gods.

The unique character of Yahweh was recognized from the beginning. Israel's faith was implicitly and in practice monotheistic,—it did not count with any other gods. One may object that Yahweh's sovereignty was spatially limited and confined to the territory of Israel, quoting David's words to Saul: "they have driven me out this day that I should have no share in the heritage of Yahweh, saying 'Go, serve other gods'" (1 Sam. 26:19). Or one may support this criticism with the request of Naaman to Elisha: "let there be given to your servant two mules' burden of earth; for henceforth your servant will not offer burnt offering

or sacrifice to any god but the Lord" (2 Kings 5:17). These arguments could weaken our assertion of the monotheistic character of Israel's faith, if we did not know that David's words simply describe his state of expulsion from the religious community of Israel, and that Naaman's words may reflect a pagan religious ideology. But even if we admit the existence of a belief in the spatial limitation of Yahweh's sovereignty, we must also recognize the fact that this was not the main stream of Israel's faith, but an undercurrent. Because the same cycle of prophetic legends which reports the Naaman episode also cites Elijah's mission to anoint Hazael to be king over Syria (1 Kings 19:17); and the same source which narrates David's words knows about David's inquiry of the Lord's oracle in the Philistine stronghold of Ziklag (1 Sam. 30:7f.). We certainly do not find any spatial limitation of Yahweh in the Exodus tradition; there is no interference from the side of the Egyptian gods, no struggle between Yahweh and the gods of Egypt. The Song of Deborah, one of the oldest poems of the Old Testament, tells about Yahweh's going forth from Seir and from the region of Edom (Judges 5:4), *i.e.* from a foreign, non-Israelite territory.

Yahweh was the God of history from the beginning. In the mighty deed of deliverance from Egypt He has shown Himself as the God of history. History for Israel's faith is not a bewildering chaos of chances, is not ruled by the blind *Ananke*, or by a senseless *Fatum*. History is the revelation of God's purposeful will. Yahweh's will is not confined to Israel, he has the power, the concern, and the will to form the history of mankind. Though in the earliest period no emphasis is laid upon this conviction, it can be unmistakably perceived in the fact that He had an unlimited power over the Egyptians according to the Exodus tradition. Certainly an ancient tradition was reported by the Yahwist author in the call of Abraham: "by you all the families of the earth will bless themselves," or, according to another rendering, "in you all the families of the earth will be blessed" (Gen. 12:3). The development of emphasis did not cease; the conviction that

⁸ Wright, *op. cit.*, pp. 359-362.

⁹ Millar Burrows, *An Outline of Biblical Theology*, (Philadelphia: The Westminster Press, 1946) p. 57.

¹⁰ Albright, *op. cit.*, pp. 196-207.

¹¹ Burrows, *ibid.*

¹² Johannes Hempel, *Gebet und Froemdigkeit im Alten Testament*, (Goettingen: Vandenhoeck und Ruprecht, 1922) p. 8.

Yahweh was the God of all the nations and not exclusively that of Israel was expounded in positive and negative manner. Amos knows about and witnesses to God's retributive judgment over the nations (chs. 1, 2), and in his book the divine question is transmitted: "Are you not like the Ethiopians to me, O people of Israel? Did I not bring up Israel from the land of Egypt and the Philistines from Caphtor and the Syrians from Kir?" (9:7). The Deuteronomist preachers emphasized that Israel's election did not take place because of her numbers, or strength (Deut. 7:7) or because of the righteousness or uprightness of her heart (Deut. 9:4f.). The idea of God of the nations was slowly unfolding in positive and negative statements until it finally arrived at Second Isaiah's universalism. In Second Isaiah there cannot be found any trace of the spatial or nationalistic limitation of God's universal plan: "turn to me and be saved all the ends of the earth!" (Is. 45:22). Here Yahweh is not merely the God but also the Saviour of the nations. This final stage of development is really the completion of an initiated line, the fruit of a seed sown long before. The God of history proved to be the merciful God of salvation. Theodore H. Robinson maintains the view that "the characteristics of Yahweh are clear: He is a storm-god, a mountain-god, a fire-god, and a warrior-god"¹³—at the time of the Mosaic covenant. It seems to me that Robinson does not recognize the most essential characteristic of Yahweh. God was indubitably perceived as a warrior; He appeared in the great theophany of Sinai on the mountain in fire and storm. But it would be a great mistake not to realize that in the theophany of the burning but unconsumed bush Yahweh proves to be a merciful and compassionate God whose plan of history includes the deliverance of Israel (Ex. 3).

But Yahweh is not merely God of history but also of nature. We must be cautious at this point and emphasize that Yahweh is God and Lord of nature but he is not a nature-god, *i.e.* not the deification of one or all of the

forces of nature. Nature was subject to Yahweh, from the beginning, as can be attested by the plagues of Egypt (Ex. 7-12). He commands also the east wind to dry up the sea to make possible the crossing of the "Reed" Sea (Ex. 14:21). It is evident that Yahweh commands the elements, but in the Exodus tradition we cannot find yet any proof that He would be the Lord of the harvest. Nonetheless we have to bear in mind that this period of Israel's life was the nomadic stage when the question of fertility of the soil did not gain the existential importance it had in an agricultural society. Yahweh's power over human fertility was manifested in the patriarchal tradition: He opens the barren wombs; He causes the birth of Isaac in spite of the sterility and old age of his mother. But the Yahwist writer also reports about Yahweh's creating the trees and the plants of the earth (Gen. 2:5, 9). If there was still some doubt in the Israelite mind whether the Canaanite gods, the *Baalim*, or Yahweh gave the harvest, the fertility of the fields, vineyards, and olive orchards, these doubts must have been dissolved by the prophetic words of Hosea: "and she did not know that it was I who gave her the grain, the wine, and the oil" (Hos. 2:8). Here Israel saw clearly that God alone is the Giver of life, and the Lord of the soil, and of the animal, and human womb. Yahweh is not a fertility god, whom the farmer can force by sympathetic magic to renew fertility. He is the Lord of fertility; the abundance and the dearth of the fruits of the earth are in His power, as He says: "I will take back my grain in its time, and my wine in its season; and I will take away my wool and my flax" (Hos. 2:9).

One of the most strikingly unjustified popular beliefs is the assumption that the God of Israel has nothing in common with love. Since the second century Marcionism, the mistaken view that the "Jewish" God is a jealous, wrathful, and at best a just God, has repeatedly returned. There is no way to deny that Yahweh is jealous, that his wrath was proclaimed by the prophets throughout long centuries, that He is assuredly a just God (Is. 45:21; Ps. 7:9 etc.). But the wrath of God, the day of judg-

¹³ W. O. E. Oesterley and Theodore H. Robinson, *A History of Israel*, (Oxford, Clarendon Press, 1945) vol. 1, p. 93.

ment, are not alien to the New Testament either. The "weeping and the gnashing of teeth" occurs in the Gospel of Matthew half a dozen times (8:12; 13:42, 50, etc.). The wrath of God is not absent even from the Johanne gospel (3:26). The thought of judgment repeatedly appears in the New Testament (e.g. John 5:29). Returning to the Old Testament we have to consider that the Hebrew verb *qana* "to be jealous," means also "to be zealous." The jealousy of Yahweh is not a capricious anger but it stems from his love (Ex. 20:6). The delivery of Israel from Egyptian slavery has proved God to be compassionate, merciful, and loving: "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings" (Ex. 3:7). We do not find before Hosea any explicit reference to God's love but Hosea clearly states that "the Lord loves the people of Israel" (3:1). The love of God can be heard even through the prophecy of doom intoned by Amos, "you only have I known of all the families of the earth; therefore I will punish you all for your iniquities" (Amos 3:2). To be sure, this is a hurt and disappointed love. The compassionate love of Yahweh is expressed in a most classical way in Hosea: "How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zeboim! My heart recoils within me, my compassion grows warm and tender" (11:8). Thus the divine love does not find pleasure in the punishment of the wicked, but it can be perceived in Isaiah's song of the vineyard where the rejected love of Yahweh turns into grief because of the people (5:3f). Of course, the indisputable formulation of this truth was given by Ezekiel (33:11; 18:23,32). The compassionate God's comforting words reach a climax in the prophecy of Second Isaiah (Is. 43:4). The love and compassion of God joined by the thought of vicarious suffering in Second Isaiah (Is. 53:4-9) finally opened the way to the fulfillment of divine love as it is expressed in the Johanne gospel: "For God so loved the world that he gave his only Son . . ." (John 3:16).

IV

God is on one side of the covenant, on the other side of the covenant there is the people of Israel. Let us turn our attention now to the covenantal people as it is mirrored in Israel's faith. We seldom emphasize the strength of social ties as did the ancient people of Israel. We try to forget the fact that we are within the current of passing generations and an organic part of our own generation. Modern individualism does not acknowledge the biblical concept of the essential unity of a people. But in spite of the acknowledged ties within the social, religious structure of Israel, it would be a mistake to state—as many scholars held—that the individual appeared first in Jeremiah and in Ezekiel. Without any question, the individual responsibility was formulated in decisive manner in Ezekiel 18 "the son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (v. 20). It is true that Jeremiah's promise of the new covenant speaks about the law written on the hearts of the individuals, but it cannot be disregarded that this new covenant will be made with the house of Israel (Jer. 31:29-34). The individual was not discovered by Jeremiah and Ezekiel or by the Deuteronomist (Deut. 24:16). The ten commandments, the basic charter of the Mosaic covenant, are not directed to the people alone but within the people to the individuals: "Thou shalt . . ." and "thou shalt not . . ." The individual responsibility of the Israelite is expressed here in an implicit way. The individual responsibility maintained by Israel's faith is unfortunately overshadowed in our minds by the familiar words: "I, the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments" (Ex. 20:5,6). These words cannot be explained away from the Old Covenant by any exegetical ingenuity. But we must view these words as one of the streams of the

Israelite faith, which does not nullify the other stream, that of individual responsibility.

The Old Testament faith in its honest realism did not construct a theoretical framework of free alliance of the individuals, but perceived the reality of the generations and the social structure connecting individuals in a greater whole. The importance of the individual is not denied or doubted; he is not a negligible drop in the ocean of society. In the divine promise to Abraham the individual reaches the highest peak of dignity which a human being can hope to attain, he "will be a blessing" (Gen. 12:2). Centuries later Isaiah of Jerusalem speaks about an individual whose name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Is. 9:6). In the Suffering Servant the redemptive power of the vicarious suffering of the individual appears (Is. 53:6). The individual, however, is not a goal in himself, the generations merge into the individual, but new generations stem forth from the individual. Therefore we see in the faith of Israel the continuity and fruitful tension between the people and the individual.

Beyond the individual and the people of Israel there is the aim of universality as we hear first in Abraham's call: "in you all the families of the earth will be blessed" (Gen. 12:3), and then again in the words of Second Isaiah: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Is. 49:6). The people of Israel did not always understand her mission toward the nations. After the catholicity of Second Isaiah embracing the whole of mankind, we see—in the time of Ezra and Nehemiah—a new narrowing of the religious outlook in the direction of a shallow and bigoted nationalism. The same period, however, produced two literary masterpieces, Jonah and Ruth, which manifest a catholicity of outlook.

Israel is customarily regarded as a nation knit together by the knowledge of common origin and racial homogeneity. Martin Noth's research into the twelve tribes system of Israel

originated and substantiated the view that the twelve Israelite tribes were not an exclusive national group of related people but an amphictyony *i.e.* a sacral, confessional alliance of those who joined together to serve Yahweh, the God of the amphictyony.¹⁴ There is also support for the assumption that the tribes of Judah, Ephraim, Benjamin, and Naphtali received their names only in Palestine, and that they were formed there from independent clans.¹⁵ In this light the words of Joshua reported late but containing an early tradition gain a new significance: "choose this day whom you will serve . . . but as for me and my house, we will serve the Lord" (Josh. 24:15). What I am trying to emphasize is that it was not a previously existing national, tribal structure which preconditioned or accepted a religion; on the contrary, faith in Yahweh formed them into tribes and into a nation. The alliance of the tribes as an amphictyony was the result of the voluntary decision of the individual tribes, and very likely that of the clans. I feel there is no exaggeration in the statement: a rudimentary universalism was expressed in the amphictyonic league of the twelve tribes. The tribes were called out from among the nations, and the unattached nomadic clans of the Near East. Being called out means *ecclesia*, *i.e.* Church. Israel as an amphictyony appears as the incipient Church. Israel's inability to fulfill the mission of the Church made necessary the foundation of a new *ecclesia*, that of the remnant, which was called out of the nation of Israel (Is. 1:9; 10:21; Jer. 23:3; Ez. 6:8, etc.). The circle is widening when the epistle to the Romans expounds the idea of the spiritual Israel, but the real Israel was always spiritual and hidden in its national structure was the Church.

Israel's faith is an unbroken line from Moses to Jesus. Our faith did not appear in a vacuum but was interpreted and made explicit by the prophets and finally reinterpreted and fulfilled by Jesus the Christ, the crown of Israel's faith.

14. cf. Martin Noth, *Das System der zwölf Stämme Israels* (Stuttgart: W. Kohlhammer, 1930).

15. cf. Martin Noth, *Geschichte Israels*, 2nd ed. (Göttingen: Vandenhoeck und Ruprecht, 1954) pp. 56-67.

THE SEMINARY COMMUNITY

By BURTON H. THROCKMORTON, JR.

(Dr. Throckmorton, Professor of New Testament Language and Literature, gave this message to the entering class at morning chapel.)

Text: "And they devoted themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers" (Acts 2:42).

DURING the past two or three years several important surveys and studies have been made of theological education in America and in the world. Some of the basic questions which have been asked are: What constitutes a theological education? What kind of a community is a theological seminary? What is the function of the theological school? Seminaries have been re-appraising their work in the light of new questions and new answers, and many different and often conflicting ideas are being expressed; but among the things that ought to be said of the community life of a theological school are the things which Luke says of the early Christian community: "They devoted themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers." These were marks of the Christian life. Luke here characterizes what he believed to have been the corporate life of the Christian community. And no matter what else might be said about us, and ought to be said about us, surely at least these marks of the Christian life should be evident here; we should have a difficult time justifying their absence: "They devoted themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers."

I

"They devoted themselves to the teaching of the apostles." The early church was a teaching and a learning community. It was the community which formulated and preserved the traditions about the Incarnation, the life, the death and the resurrection of Jesus Christ. The Church was the community which formulated the New Testament canon and, later, the creeds. The Church was from the beginning, and must always be if it is to remain the

Church, a teaching and learning community. There is no church where there is no teaching and learning: teaching and learning of a very special character, teaching and learning about Jesus Christ.

Need I elaborate the implications of this for us here at this seminary? We have of course put our finger on the unique responsibility of the theological school. The first job, the primary responsibility of us who are on the faculty is to teach. And I should consider that I, or any other full-time instructor, who lets any enterprise interfere with or undermine his teaching, rendering him less competent in his field, or less competent in communicating the results of his investigations or of his techniques—I should consider any such instructor to be unfaithful both to the seminary and to his students, as well as to his calling.

But, on the other hand, any student whose first job and primary responsibility is not to the fulfillment of his academic obligations is also unfaithful both to the seminary and to his instructors, as well as to his calling. The primary obligation of the theological student must be to persevere in his studies. Remunerative positions of all kinds are of secondary importance during the brief three-year period of seminary training. Theological schools have no room to accommodate onlookers and dabblers! Each year they are turning away more students; and Bangor Seminary is not the only crowded theological school in America. But overcrowded or not, the seminaries cannot in good conscience recommend to church bodies for ordination to the ministry men who, when they leave the seminary, have no more understanding of the gospel they are called to preach than they had when they came. And the churches to which present-day theological stu-

dents will soon go, expect—and have a right to expect—ministers who, in St. Paul's words, are not only not *ashamed* of the gospel, but who know what the gospel is!

"They were devoted to the teaching of the apostles." And we here in this academic community, set aside quite specifically as an academic institution existing for the sole purpose of preparing men for the Christian ministry, can do no less than "devote" ourselves—quite primarily—"to the teaching of the apostles."

II

But Luke goes on to say that they "devoted themselves to fellowship." Is it conceivable that anyone here wonders how this was possible in a day when there was no square dancing? How good St. Peter would have been at the Bunny Hop is an historical question I could not answer—and in which, I might add, I have no interest! The English language which in many cases is so rich, is like all languages at some points quite barren. The word *fellowship* has by common usage taken on a meaning which makes it practically unusable as a translation of any biblical word. There is nothing at all in the Bible that corresponds to what we mean by "fellowship." It has come to denote parties, gaiety, laughter; certain extroverted relationships; weak punch and cookies served with a smile; and songs with words which have little or no meaning at all. The final blow is, of course, the use of the word as a verb, in such expressions as, "Let's fellowship together"; or "We fellowshiped last night." My reaction to that always is that I'm glad I wasn't there! Perhaps you see what is the matter with the word "fellowship."

But what word is one to substitute? The word "communion" is sometimes used; but it now connotes some mystical, extra-sensory communication which is a doubtful possibility, but in any case about which the Bible knows nothing. To what then does the author of Acts refer when he uses *his* word, *koinonia*?

This is a word which in the New Testament has many shades of meaning; but briefly one may say that here it means *sharing*. We then could translate this passage, "They devoted

themselves to sharing," toward the fulfilling of the life of the new community which God had called into being and in which they had been redeemed. Outside the Church, among pagans, the word means *joint ownership*; inside the Church it meant *sharing the blessings of Christ*. *Koinonia* is a crucial, highly-charged New Testament word. When one says "koinonia," here translated "fellowship," one refers to Christ in his Church. We might then translate, "They devoted themselves to sharing Christ with one another."

The sharing of Christ, the participation with one's brethren in Christ, has always been a necessary mark of the Christian life. One cannot be a Christian in isolation no matter how one may rationalize to the contrary. To be a Christian necessarily involves *koinonia*, the sharing of the life and the sufferings, the death and the resurrection of Christ. If Jesus Christ is not shared in this place at this seminary, then it is not and cannot be a Christian community.

III

Luke says in the third place that they "devoted themselves to the breaking of bread." This expression, "the breaking of bread," may well have been a cryptogram when used by Luke; we have here a specifically Christian usage of these words. But in any case the reference is clear to us—Luke is here referring to the Eucharist, the Lord's Supper.

The breaking of bread has been since the earliest days of the Church the focal point of Christian community life. It is uniquely in the breaking of bread that Christ who gave his life is shared. What happens when the bread is broken? The Church has ever sought and shall ever seek to comprehend this mystery with all the saints. Two were at table with the risen Lord. And he took bread and blessed and broke it and gave it to them and their eyes were opened, and they knew him, and he vanished out of their sight. In the Roman Catholic Church a bell is rung when the elements of bread and wine become verily the body and blood of Jesus Christ. And no matter what you may believe when the Lord's words are

said: "This is my body," "This is my blood"—no matter what you may believe happens, here Christ enters in a unique way into the community of those he has redeemed. We have been bought with a price. And he who bought and he who paid comes among us. In this place, four mornings out of seven, we shall worship. There cannot be a Christian community where there is not corporate worship.

IV

And finally Luke says that they "devoted themselves to prayer." Everyone here knows something about what prayer is; no one knows everything about what prayer is. It is only in praying that we learn how to pray, and how not to pray; what to pray for, and what not to pray for. In any case, I shall not urge you to pray. No power on earth can make you pray; you will just want to pray.

There is a legend about Jesus' appearance at the gates of heaven after his ascension. He was met at the gates by Gabriel.

Gabriel asked him: Where have you been, Lord?

The Lord: I've been down on the earth.

Gabriel: What was it like down there?

The Lord: It was dark, and full of sin.

Gabriel: What did you do about it?

The Lord: I told men to repent for the kingdom of heaven was at hand. I suffered, and carried a cross to Calvary where I was crucified.

Gabriel: But what effect can that have on the darkness and the sin?

The Lord: O, I chose twelve men to follow me, who would preach it.

Gabriel: And what other plans did you make in case they should fail?

The Lord: I made no other plans. I'm counting on them!

You will pray. Yes, you will pray.

"And they devoted themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers."

SEMINARY NEWS

SEMINARY OPENS FOR 140th YEAR

By VICE PRESIDENT DANIEL W. FENNER

When a seminary has had 140 openings one would think anything new to be impossible. Nevertheless, a new feature appeared this year giving fresh interest to honored tradition. We are referring to the three-day orientation program for new students.

Moving briskly under the able direction of Dr. Deems, and with the help of students and administration, the three-day assembly opened Sunday night, September 18, with an introductory dinner for new students and administration. Dr. Whittaker presented the faculty and spoke a word of welcome after which Mr. Fenner introduced the new students and wives. Monday found the new class listening to instructive talks from various representatives of the school, taking tours of the campus, Bangor, and Orono, and concluding with an illustrated lecture by Dr. Bradshaw in the evening. On Tuesday the class took general aptitude

tests, registered in the afternoon, and attended opening exercises in the evening.

High spots of the orientation program were: a tour of the University of Maine conducted by Dr. Arthur A. Hauck, president; a trip through the Bangor Public Library directed by Mr. Felix Ranlett, librarian; visits to Hammond Street, Forest Avenue, and All Souls Congregational churches; and the social hour Monday night after Dr. Bradshaw's lecture. Alumni, faculty, and trustees of Bangor join in thanking Dr. Deems and his assistants for this comprehensive program.

Thirty-five new students met with fifty-seven returning students on Tuesday evening for the formal opening of Seminary. Friends, trustees, and faculty, added to the student body and filled both inner and outer chapels to overflowing. On this occasion Dr. Whittaker introduced two new members of the faculty: Rev.

Walter L. Cook, B.A., B.D., Professor of Preaching and Pastoral Relations; Rev. Stephen Szikszai, Th.D., Professor of Old Testament Language and Literature.

Dr. Szikszai's opening address which is printed elsewhere in this issue was a scholarly dissertation on Israel's faith. With a full view toward the historical perspective, the speaker demonstrated a budding unity in the Hebrew faith which eventually flowered into Christianity. Although the speaker has been in the United States only a few years one could not avoid marvelling at his bold command of the English language and his facility of expression.

After the closing prayer and benediction by Rev. Walter L. Cook a reception followed in the gymnasium.

It is interesting to note that more than fifty of the students now enrolled at Bangor are married, living either in campus apartments, in quarters of their own around the city, or in parsonages. This gradual growth of married students in our enrollment has necessitated the

adding of more apartment facilities on the campus. With this thought in mind the trustees purchased a large home at 214 Cedar Street directly opposite Pond Hall which was converted during the summer to ten student apartments. This building is now known as the Peirce Apartments and has contributed much toward solving our housing problems. Two more apartments were also constructed in the rear of the home once occupied by Dr. Alfred Morris Perry, thus making a total of twelve in all. At the present time there are twenty-seven apartments available for married students on the campus.

Another interesting sidelight on this year's entering class may be found in the geographical distribution of the students. We believe that the fourteen states represented show the best distribution thus far of any class in Bangor's history. The states are: Virginia, Michigan, Vermont, Rhode Island, Massachusetts, New Hampshire, New York, Oregon, Maine, Pennsylvania, Ohio, South Dakota, Connecticut, Kentucky.

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

'97—A change of address for Edward H. Newcomb, formerly of Winchester, Mass. (*Address: Worthington, Mass.*)

'13—The Church on the Hill in Lenox, Mass., under the leadership of the pastor, President Emeritus Harry Trust, celebrated the sesqui-centennial of the erection of the present church building on October 2 through 9, 1955. Dr. Albert Buckner Coe preached the sermon and administered Holy Communion at the Sunday morning worship service on October 2nd. On Wednesday, October 5th, Dr. Frederick M. Meek addressed the banquet held in the Curtis Hotel, Lenox, at which time a short history of the church was given by one of the parishioners. On Sunday morning, October 9th, Dr. Douglas Horton was guest preacher. The Church on the Hill, one of the well-known beauty spots in the Berkshires, was organized in 1769 and the present structure, the second to be built, was erected in 1805.

Many eminent ministers have spoken from its pulpit including Dr. Samuel Smith, pastor for fifty years, Dr. Henry Ward Beecher, a frequent preacher, and Dr. Charles H. Parkhurst, who served as pastor for several years before going to the Fifth Avenue Presbyterian Church. Dr. Serge Koussevitsky, for many years conductor of the Boston Symphony Orchestra, was buried from this church and his grave is in the cemetery of the churchyard nearby. A few years ago a Baldwin organ was presented to the church by Mrs. Koussevitsky.

When Dr. Trust was called to the Church on the Hill the building was used only during the summer vacation months for worship services. During the remainder of the year worship services were held in the chapel in the center of town. Under Dr. Trust's vigorous and able leadership the church has installed a heating plant, converted the kerosene lamp fix-

- tures to electric lights, and carpeted the floor of the church auditorium. The church is now open throughout the year, thus increasing its effectiveness and influence in the work of the kingdom. (*Address: Box #643, Lenox, Mass.*)
- '22—A change of address for Clifford V. Cross. (*Address: 1741 Pokono Ave., Stroudsburg, Pa.*)
- '29—Frederick A. Hayes, formerly minister of the Congregational Church, Sauk Center, Minnesota, (1951-55) has been called to the Congregational Churches of Garrison and Max, North Dakota. (*Address: 35 Second Ave., N. E., Garrison, N. D.*)
- '30—Theodore B. Hadley is serving as Moderator of the New Hampshire Congregational Christian Conference. He has been serving the Congregational Church of Hampstead, N. H., for the past four years. (*Address: Hampstead, N. H.*)
- '31—Edwin W. Grilley, Jr., Rector of St. Mark's Episcopal Church, Augusta, Maine for the past five years, became Rector of Grace Episcopal Church in Norwood, Mass., in September. (*Address: Grace Episcopal Church, Norwood, Mass.*)
- '35—Roland V. E. Johnson, minister of the All Souls Church in Lowell, Mass., served as chaplain at the Seminary for a week in October. (*Address: 427 Andover St., Lowell, Mass.*)
- '35—A change of address for John E. Morgan. (*Address: 98 Kemper St., Wollaston 70, Mass.*)
- '40—Frank A. Cutter is now serving the Congregational Church in Leominster, Mass. He was minister of the Congregational Church in Housatonic, Mass., from 1949-55. (*Address: Congregational Church of Christ, Leominster, Mass.*)
- '40—H. Travers Smith, minister of the Clark Memorial Methodist Church in Portland, Maine, served as chaplain at the Seminary for a week in October. Travers is director of the Maine Council of Churches TV and Radio Committee which presents a program on TV every other week on Sunday afternoons at 2:30 o'clock beginning October 9th. (*Address: 19 Pleasant Ave., Portland, Me.*)
- ex-'41—A change of address for Arthur M. Gillespie. (*Address: 765 Fawcett Drive, Campbell, California.*)
- '42—Kingsley W. Hawthorne is now pastor of the Congregational Church in Denver, Colorado. He was pastor of the Eliot Union Congregational Church in Lowell, Mass., from 1950-55. (*Address: 2508 South Zurich St., Denver, Colorado.*)
- '45—Andrew C. K. Richards, minister of the First Congregational Church of Saco, Maine, since 1951, has accepted a call to the First Congregational Church, Lowell, Mass., and has taken up his duties there. (*Address: First Congregational Church, Lowell, Mass.*)
- '47—Lawrence F. Small received the Ph. D. degree from Harvard University at the Commencement exercises June 16, 1955. His dissertation was entitled "Unitarianism Down East: The Movement in Maine to 1900 with its Colonial New England Background." Larry has recently commenced his new pastorate with the Congregational Church in Paramus, New Jersey. He formerly served as assistant pastor of the First Congregational Church, Winchester, Mass. (*Address: Congregational Church, Paramus, N. J.*)
- '48—Craig H. Richards recently became minister of the Winter Street Congregational Church in Bath, Maine. He served the Federated Church of South Berwick, Maine, from 1950-55. (*Address: 890 Washington St., Bath, Me.*)
- '52—Robert C. Field is now serving the Congregational Church in Ellsworth, Minnesota. He formerly served the Congregational Church in Madison, Minn. (*Address: Ellsworth, Minn.*)
- ex-'52—A change of street address for Dawson and Muriel Burt. (*Address: 40 Walnut Road, Rocky Hill, Conn.*)
- '53—Elwood S. Poore attended a Church Music Conference at Cornell College during the past summer, and attended the World Missionary Institute in Lake Forest, Illinois, as District Secretary of Missions. (*Address: Center Point, Ia.*)
- '53—Peter G. Gowing is now serving as a chaplain in the United States Army. He was student pastor of the Congregational Church in Phillips, Maine, from 1952-55. (*Address: USS Duxbury Bay, AVP-38, c/o Fleet Post Office, New York City.*)
- ex-'53—William C. Drorbaugh visited the Seminary campus during his vacation in Bangor in October. Bill is now in the insurance business in Grand Rapids. (*Address: 329 Fuller St., S.E., Grand Rapids, Mich.*)

- ex-'54—Harold F. Worthley is minister of the Union Church in Amesbury, Mass. He served the Congregational Church of Wilton, N. H., from 1952-55. (*Address: Union Church, Amesbury, Mass.*)
- '55—Hugh S. Chandler is attending Oberlin College this fall. (*Address: Oberlin College, Oberlin, Ohio.*)
- '55—Herbert B. Cousins is minister of the Congregational Churches of Hartford and Quechee, Vermont. He was student minister of the Federated Church in Milbridge, Maine, from 1953-55. (*Address: Hartford, Vt.*)
- '55—Robert D. Fiske is minister of the Universalist Church in Pittsfield, Maine. (*Address: Pittsfield, Me.*)
- '55—Frederick A. Momeny is attending the University of Maine this fall in conjunction with his duties as pastor of the Rural Fellowship in Holden, Me. (*Address: R.F.D. #5, Brewer, Me.*)
- '55—Jack E. Perkins is associate minister of the South Parish Congregational Church in Augusta, Maine. He served the Congregational Church in Eastport, Maine, from 1951-55. (*Address: 61 State St., Augusta, Me.*)
- '55—Glen E. Rodgers is attending the University of Maine this fall in conjunction with his pastoral duties in the Congregational Churches of Deer Isle, Little Deer Isle, and Sunset, Maine. (*Address: Deer Isle, Me.*)
- '55—Edward F. Swansburg is minister of the Second Christian Church in Kittery, Maine. He was student pastor of the Methodist Church in Monticello, Me., during the year 1954-55. (*Address: Second Christian Church, Kittery, Me.*)
- '55—John E. Lacey, pastor of the Methodist Church in Stonington, Maine, has recently been appointed District Director of Youth Work in the Bangor district. (*Address: Stonington, Me.*)
- '55—Wilbur B. Sadleir is attending the University of Maine this fall in conjunction with his pastoral duties with the Methodist Church of Hampden Highlands, Me. (*Address: Hampden Highlands, Me.*)
- '55—Robert P. Seater is minister of the Plymouth Church in Clark, South Dakota. He served the Congregational Church at Lincolnville Center, Maine, as student pastor from 1951-55. (*Address: Plymouth Church, Clark, S. D.*)

BOSTON-BANGOR ALUMNI ASSOCIATION MEETING

The Boston-Bangor Alumni Association met at Hotel Eliot, Boston, Mass., on Monday, October 17, 1955, for luncheon. Dr. Mervin M. Deems, Dean of the Seminary, informally addressed the group giving information concerning the opening of the current academic year at the Seminary and answering questions from the alumni relating to the Seminary. The following officers were elected: President, Robert S. Balfe, '47; Vice President, Samuel Young, '36; Secretary-Treasurer, Gordon H. Washburn, '38. Those present included:

- '95—Hugh MacCallum, Needham, Mass.
- '17—Joseph W. Beach, Park Congregational Church, Worcester
- '27—Roger P. Cleveland, Grace Church, East Boston
- '27—Herbert M. Worthley, Roslindale Congregational Church, Boston
- '34—Carl F. Hall, Federated Church, Norfolk
- '36—Samuel Young, First Trinitarian Congregational, Scituate
- '37—Raymond J. Cosseboom, Congregational Conference Center, Framingham
- '38—Gordon H. Washburn, Congregational Church, West Medford
- '39—John W. MacNeil, Grace Congregational Church, Framingham
- '40—Frank R. Cutter, Congregational Church of Christ, Leominster
- '53—Roy J. Davison, South Woodbury, Calais, Woodbury, Vermont Larger Parish
- '53—Dewey A. Peterson, Union Congregational Church, Winthrop

BIRTHS

Congratulations to:

- ex-'54—Dora and Dick Thompson on the birth of twin sons, Timothy Rex and Thomas Royal, on July 24, 1955. (*Address: Defiance College, Defiance, Ohio.*)
- '55—Patricia and Bob Fiske on the birth of a son, Daniel Robert, on September 23, 1955. (*Address: Pittsfield, Maine.*)

ORDINATIONS AND INSTALLATIONS

'55—Ralph H. Burlingham was ordained to the Christian ministry in the Federated Church of Bruce, Wisconsin, on July 3, 1955. The sermon was given by the Rev. Norman E. Sinninger and the other parts were taken by: the Revs. Benjamin A. Schoenfeld, Walter A. Smith, Joseph H. Jenkins, Earl E. Speicher, and Harold Blosser. (*Address: 277 First St., N., Park Falls, Wisconsin.*)

'55—Robert P. Seater was ordained to the Christian ministry in the Second Congregational Church, Searsport Harbor, Maine, on August 22, 1955. The parts were taken as follows: Call to Worship, Mr. William A. Cobb; Invocation, Lord's Prayer and Scripture Reading, Rev. Hilda Seater; Statement of Association and Declaration, Rev. Frank A. Pitman; Sermon, Rev. Samuel W. Keck; Charge to Minister, David E. Wigley, '54; Vows of Ordination, Dr. Cornelius E. Clark, '22; Prayer of Ordination, Dr. Charles Gordon Cumming; Charge to the People, President Frederick W. Whittaker, '43; Benediction, Mr. Seater. A reception followed the ceremony. (*Address: Plymouth Church, Clark, South Dakota.*)

'36—Samuel Young was installed as minister of the First Trinitarian Church in Scituate, Mass., May 22, 1955. The sermon was preached by the Rev. Ernest R. Caverly and other parts were taken by the Revs. William H. Bartlett, Harold S. Capron, Raymond J. Cosseboom, '37, Myron W. Fowell, Donald N. MacKenzie, Lionel A. Whiston, William J. Rees and Edwin Anthony. (*Address: 380 Country Way, Scituate, Mass.*)

OBITUARIES

Mrs. Joseph W. Grigg, the former Anna Prentiss Stearns, died in St. Vincenz Hospital, Bad Godesberg, Germany, on July 25, 1955. At the time of her death Mrs. Grigg was visiting her son, Joseph W. Grigg, Jr., manager and chief correspondent for Germany of the United Press.

Mrs. Grigg was born in Bangor on December 25, 1882, the daughter of the late Professor Lewis French Stearns, professor of theology in Bangor Theological Seminary from 1880 to 1892. Her husband, Joseph W. Grigg, was until his death in 1951 a well-known American foreign correspondent in London and Mrs. Grigg continued to make her home there after her husband's death.

Funeral services were held for Mrs. Grigg at Bad Godesberg on July 29th followed by cremation with interment later in the Stearns family lot at Mount Hope Cemetery in Bangor.

The Reverend William Henry Stewart, special student in Bangor Seminary during the academic year 1926-27, died suddenly in Milton, Mass., May 7, 1955. Mr. Stewart was born in Swallownest, Yorkshire, England, on August 24, 1875. He was educated in the schools at Swallownest and by private tutors and after coming to New England he attended Boston University School of Theology summer session. In 1913 he came to Maine and held pastorates in the following Methodist churches: Addison, Woodland, Old Town, Gorham, Brownville Junction, and Bucksport. He assumed the retired relation in 1947 but continued work as supply pastor in Long Island and Westbrook. He left Maine in 1951 to make his home with his son, Sydney, in Milton, Mass.

BOOK REVIEWS

THIS IS THE LIFE

By Helen Chappell White. Doubleday, 1955.
254 pp. \$3.50.

Who has not had the experience of seeing an effective half-hour TV drama and wishing it could be obtained as a printed short story for re-reading? It's easy enough to have that wish fulfilled when the TV drama has been adapted in the first place from a short story by Conrad, Galsworthy, Mark Twain, O. Henry or Agatha Christie.

But most TV dramas have no such roots. They are created, usually under high pressure, not for the printed page but for the restricted 28-minute life on a 21-inch screen of a family living room. Attempts to translate such dramas to the printed page have seldom achieved much success. Even so able a writer as Helen Chappell White has not brought it off. Her latest book, *This Is The Life*, is a case in point.

On TV this weekly series dealing with the home and community life of a middle-class Christian family—the Fishers of Middleburg, U.S.A., has won a wide and enthusiastic following. Mrs. White has distilled a book of ten short stories out of these dramas. It is quite possible that their popularity on TV will make the project a financial success. But this will not make them an artistic success as stories. For there's a difference between the *spoken drama* and the *printed story*. The TV audience watched the characters in swift action on their screens. In the printed story the author is not content to let the reader watch the action: she tries to *take him into the mind of each major character* and to reveal its innermost workings. Too frequently the psychological analysis she interpolates leaves the reader unconvinced. At best it does not make up for the loss of the vivid action of the TV drama.

"In a way," says the jacket, "these are parables of our times." Yes, and no one will question the author's sincerity and Christian purpose. But Jesus' parables did not attempt to delve into a psychoanalysis of his characters. He painted a graphic picture of a struggling human being at some moment of spiritual crisis. No wasted words. No abstractions. No rationalizations. Just characters familiar to everyone, action growing out of choices, strong emotion—and immortal significance.

FRED EASTMAN

Claremont, California.

THE DECLINE OF WISDOM

By Gabriel Marcel. Philosophical Library, 1955.
56 pp. \$2.50.

This is a small volume, consisting of three essays, by one of the ablest of the French school of existentialists. But its size is not a true index of its worth. For it is a study on a very important theme, namely, the effects of a technical civilization upon the human spirit. The three essays deal with "The Limitations of Industrial Civilization"; "The Notion of Spiritual Heritage", and "The Breaking Up of the Notion of Wisdom." Briefly, the theme of Mr. Marcel is that a technical civilization brings with it the temptations of the abuse of power, and of the ignoring of universal values. But the author believes that "the burden of technics has been assumed by man, and he can no longer put it down because he finds it heavy." The only solution he finds is that the demons of abstraction must be exorcised by love, and by those "charismata" which are the product of love." These may be familiar words to ministers, but the theme is worked out carefully enough to warrant thoughtful reading.

ANDREW BANNING

WHAT IS CREATIVE THINKING?

By Catharine Patrick. Philosophical Library, 1955. 210 pp. \$3.00.

This book is understandable from the point of view of the perennial desire to help human minds to think better. It is therefore an attempt to chart the course of a process of creative thinking, and to describe its various stages. Undoubtedly it contains many practical suggestions. But the book does not wholly escape the limitations of any such attempt, which derive from the difficulties of making a laboratory analysis of something which is in the nature of the case spontaneous and unpredictable. Somehow the treatment tends to confine itself to the solving of problems, while the free imaginative side of creative thinking remains elusive.

ANDREW BANNING

INTRODUCTION TO PHILOSOPHY

By Max Rosenberg. Philosophical Library, 1955. 502 pp. \$6.00.

This is an addition to the works on intro-

duction to theology, which I, for one, welcome. It is truly an introduction to philosophy in that it attempts to meet the student level of thought as a starting point in each discussion of a philosophical question, without sacrificing thoroughness of treatment. It combines the features of a general survey, and an anthology of classical positions, without becoming just a "string of beads." It presents philosophy in the form of a rich variety of topics, without losing the sense of continuity in the discussion. I consider it an excellent text, and have adopted it as such for the class in introduction to philosophy.

ANDREW BANNING

DIARY OF A. J. TOMLINSON

Edited by Homer A. Tomlinson. Church of God, World Headquarters, New York, 1949. 267 pp.

This is the first of what is to be a series of volumes, representing the diary of the founder of the Pentecostal Church Movement. It provides an account, not unbiased, of the beginnings of what is designated on the cover as "The Mightiest Religious awakening since the days of Martin Luther." Also it claims to represent a movement which now numbers as many as 100,000 churches, of which 25,000 are in the United States; and as many as 30 million souls. Both author and editor, in one of the episodes recounted, are convinced that they have the secret and the "way to take the whole world for Christ and his Church." The whole book displays a similar lack of modesty. Everything is "great" or "amazing" or "wonderful" and even "indescribable." And everything that is recorded in favor of the pentecostal movement is unhesitatingly attributed to the direct action of the Holy Spirit. I recommend it as a means of learning about the inner mind of the leaders of this "mighty movement" which stands "side-by-side with the automobile, the airplane, radio, television, modern science and education."

ANDREW BANNING

A COMPANION TO THE STUDY OF
ST. AUGUSTINE

Edited by Roy W. Battenhouse. Oxford University Press, 1955. 425 pp. \$5.50.

There is no other book quite like this in the impressive number of books about Augustine.

This is not a life, though there is a chapter on his life. Neither is it a highly specialized study of one phase of the great theologian's thought. It is, as its title says, a companion to the study of Augustine. Accordingly the volume is divided into three sections: an introduction which describes the significance and the life of Augustine and his work as pastor; a second section which is a running commentary on the major works; and a final section which deals with special aspects of his thought. In the second section there are chapters on the earliest writings, on "Christian Instruction," the Anti-Manichean, the Anti-Donatist, and Anti-Pelagian writings, the "Trinity," and the "City of God." Part three has chapters on faith and reason, the creation, Christ, the Christian ethic, and the devotional life. The contributors are far too numerous to mention. As a whole their work is of high quality, though, as is usual in a symposium, some chapters are more scholarly than others. Certainly the general literature on Augustine is enriched by this contribution. In some cases the decision to limit the contributions to writers of a small society will appear to be a handicap. And certainly such a volume deserves a Bibliography all its own in a separate place. There is no such Bibliography and just the merest suggestions at the end of each chapter. However to a student of Augustine this book will prove a valuable guide.

MERVIN M. DEEMS

HARDNESS OF HEART

By E. LaB. Cherbonnier. Doubleday, 1955. 188 pp. \$2.95.

This book, in the new Christian Faith Series, is an interpretation of the doctrine of sin written by the head of the Department of Religion at Trinity College, Hartford. The series is designed to acquaint the intelligent, inquiring layman with some aspects of contemporary theological thinking. With regard to the particular book being reviewed one must raise the question which has been raised of former books in the series, viz., the question of how much theological thinking this series presupposes. The reviewer is not convinced that *Hardness of Heart* will make much sense to the "general" reader who has not previously devoted himself to a considerable amount of specifically theological reading.

Having raised the question of how many

Christians will have sufficient background to profit from this book, one goes on to say that Dr. Cherbonnier makes a serious and significant attempt to work out a doctrine of sin that is consistent with biblical teaching. His book is divided into three parts: Part I attempts to persuade both "humanist and orthodox theologian" that freedom is inherent in human life and that sin is therefore basically false allegiance or idolatry. Part II shows that a false understanding of human freedom has led to two mistaken conceptions of sin as (a) breaking rules, and (b) as intrinsic to human nature. Here St. Augustine and Luther, especially, are subjected to the heavy artillery. Part III attempts to show that the *intentions* of both Pelagius and Augustine were correct and concludes with a discussion of sin as idolatry, elaborating the view in connection with several contemporary idols.

Many parts of the book are excellent, especially the author's discussions of idols. Powerful contemporary idols come in for devastating attacks which unmask them and show them for what they are. And the book contains numerous profound insights into the character of sin which a brief review cannot even mention. Also praiseworthy are the many apt references to contemporary writers of different persuasions.

One must conclude, however, that the author is not altogether successful in working out a biblical conception of sin. The basic reason for this is that the Bible simply does not lend itself to a single, logical, systematic "doctrine of sin." In *Hardness of Heart*, for example, apocalypses are ignored; St. Paul is not allowed to speak fully; the biblical understanding of the corporateness of guilt is not clearly perceived; the relationship between man's freedom and God's activity in history is never adequately dealt with; and the biblical passages which do not fit the author's systematic exposition are not brought in for discussion. I have one further criticism: Dr Cherbonnier is not sufficiently aware of the influence which Greek thought increasingly had on the Mediterranean world beginning with the conquests of Alexander the Great. It does not follow that every Greek idea is *ipso facto* unbiblical. What literature of the Hellenistic world represents "pure Hebraic thought"? And certainly the New Testament is not pure, unadulterated Hebraism! Cherbonnier's anti-Greek bias has distorted his whole exposition of the nature of sin as it is understood in the Bible. But in spite of all criticism, this is an interesting and significant book.

BURTON H. THROCKMORTON, JR.

WHEN GOD WAS MAN

By J. B. Phillips. Abingdon Press, 1955. 62 pp.
\$1.00.

J. B. Phillips, known primarily for his translations of the Gospels and of St. Paul's letters, is also the author of several theological books, the latest of which is *When God Was Man*. This little book is divided into seven chapters averaging about eight pages each, and is an attempt to interpret Jesus and his teachings. There are some insights of value in the book, but there is also much that is dubious and many things are omitted that should have been said. Fifty-six small pages are hardly enough to do justice to the subject. Perhaps the book would be most helpful to young people, for it is easily understood and brief.

BURTON H. THROCKMORTON, JR.

THE EARLY CHURCH AND THE COMING
GREAT CHURCH

By John Knox. Abingdon Press, 1955. 160 pp.
\$2.50.

Professor John Knox's latest book has been written in the interest of furthering the cause of Christian unity. As the title of the book suggests the author looks back to "the early church" for clues as to how "the coming great church" may be established. He emphasizes that we must acknowledge the "importance" and the "authority" of the early Catholic movement if we are ever "to achieve the unity it sought." The first age of the church is uniquely relevant to us for it stands "next to the event Jesus Christ."

The author begins by observing that there has never been a period in the church's history (including the apostolic age) when there was not division and diversity (cf. S. L. Greenslade, *Schism in the Early Church*. Harper, 1953). But he also points out that in the early church there was one Spirit in which a common life was shared by all, and there was one basic, common faith.

Beginning late in the first century, however, and taking hold in the second, the "Catholic movement" in the church issued in the universal establishment of a common canon, the creeds and the episcopal form of government. Knox's contention is that only on the basis of these—the canon, the creeds and episcopacy—can the church ever be united, for they all had their ultimate origin in the apostolic age.

It is most reluctantly that the reviewer must state that he found this book disappointing. John Knox is certainly one of the most outstanding creative New Testament scholars in the contemporary church. One has grown to expect much from his books. But this is the first book of his in which I find the argument weak. He meets himself coming more than once; many of his phrases are confusing and misleading; and so many qualifying words and phrases punctuate the argument that one is not left convinced.

The major point with which issue must be taken concerns Knox's linking of episcopacy with the canon. He argues that there is really no more reason to accept the latter than there is the former. Space does not at this time permit a careful analysis of Knox's argument, nor is a counter-argument possible. Briefly, however, we must reject the author's ascription of the same status to episcopacy as to the canon. The roots of the canon lie deeper than the roots of episcopacy. Moreover, the church cannot be the church apart from the New Testament; but as Knox himself observes "the reality of the church is actually found . . . in non-episcopal bodies." One is not convinced that episcopacy either will not or ought not be the form of government which is adopted by a united church should the time come when such a proposal might be accepted. I do not argue against episcopacy. I argue only against the inference that episcopacy and canon are of one piece, that they represent in the same way the same historical period, that they are of equal significance to the church and that, in the nature of things, they belong together.

BURTON H. THROCKMORTON, JR.

MAN'S KNOWLEDGE OF GOD

By William J. Wolf. Doubleday, 1955. 189 pp. \$2.95.

Man's Knowledge of God is one volume in the new Christian Faith Series whose consulting editor is Reinhold Niebuhr. The intention of this series of theological books is to communicate contemporary theological thinking to the "intelligent general reader." No doubt the layman has been in the forefront of the editors' thinking; but the clergy will also profit from this series which includes: *Doing the Truth* by James A. Pike, Dean of St. John's Cathedral in New York City; *The Renewal of Man* on the Christian doctrine of justification of faith, by Alexander Miller who is one of the most brilliant of the younger men in the field

of Christian ethics; *The Strangeness of the Church* by Daniel Jenkins who has also written a timely and penetrating book on *Congregationalism* (Harper's, 1954); and *Hardness of Heart* by Edmond Cherbonnier who has just been appointed head of the Department of Religion at Trinity College, Hartford.

Professor Wolf makes a first-rate contribution to this series. His book is concerned primarily with revelation, and its relationship to history, faith, reason, redemption, the Church, and non-Christian religions. It is a most helpful book—clearly written, well thought through, penetrating and exciting. It is highly recommended for the reading of alumni and of their inquiring parishioners.

BURTON H. THROCKMORTON, JR.

INSIDE BUCHMANISM

By Geoffrey Williamson. Philosophical Library, 1955. 227 pp. \$4.75.

An English author and special investigator has written for the Philosophical Library a penetrating and illuminating account of a movement described as "the most successful since Christian Science." Under the leadership of Dr. Frank Buchman, one-time Lutheran minister in Philadelphia who has made the world his parish through personal and social evangelism, the Oxford Group and/or Moral Re-Armament program now has adherents in eighty-eight countries. Using effectively the techniques of individual witness, literary output, and dramatic production on stage and film, the movement has attracted thousands of supporters to its ideal of re-making the world through the re-making of individuals under the standards of "absolute honesty, purity, unselfishness, and love."

Mr. Williamson gathered source materials for his book through attendance at a world assembly of "Buchmanites" and careful reading of documents. This is an objective study, both sympathetic and frank. He emphasizes the virtues of the movement in transforming individual lives and providing a rallying-point for social action. But the author openly criticizes such factors as fiscal policies, propaganda devices, theological presuppositions; and what he calls "playing at evangelism and dabbling in world politics." The result is a volume stimulating to read and valuable to own as a reference work.

FREDERICK W. WHITTAKER

THE DAILY LIFE OF THE CHRISTIAN

By John Murray. Philosophical Library, 1955.
127 pp. \$2.50.

Here are over one hundred pages of clear, concise, positive instruction in the art of Christian living for the ordinary layman and laywoman. There are chapters dealing with the Christian attitude toward work, leisure, the motion pictures, falling in love, money, and so on. Considering the subject matter one might expect this book to be trite and dull. But it isn't at all. It's alive, challenging and stimulating. It's the kind of book that one cannot help recommending to one's wife, "Dear, you ought to read this book, it's good." It would make an excellent study course for a class on church membership orientation. The author believes that Christians ought to be different, and he shows them how. John Murray is the pastor of Emmanuel Congregational Church, Cambridge, England.

EDWARD G. ERNST

Bangor, Maine

BOOKS RECEIVED

Anthropology, by J. Manchip White. Philosophical Library, 1955, 191 pp. \$2.75.

An Intellectual Primer, by Jay C. Knode. Philosophical Library, 1955, 88 pp. \$2.50.

Fundamental Fundamentals, by Albert Brill. Philosophical Library, 1955, 199 pp. \$3.75.

God and Space-Time, by Alfred P. Stiernotte. Philosophical Library, 1954, 455 pp. \$3.00.

The Burnished Sword, by J. H. MacLehose. Philosophical Library, 1955, 222 pp. \$3.75.

The Scourge of the Swastika, by Lord Russell of Liverpool. Philosophical Library, 1954, 259 pp. \$4.50.

Tribute to Jesus, by Edgar Daniel Kramer. The Christian Education Press, 1955, 56 pp. \$1.50.

When Jesus Cried, by Thora Hinshaw Seaton. Philosophical Library, 1955, 186 pp. \$3.00.

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

Bible Study

BUNDY, WALTER. Jesus and the First Three Gospels
CROSS, F. L. I Peter, a Paschal Liturgy
EDWARDS, R. A. Gospel According to St. John
FARRER, AUSTIN. St. Matthew and St. Mark
GUY, HAROLD. The Origin of the Gospel of Mark
LESLIE, ELMER. Jeremiah
NYGREN, ANDERS. Commentary on Romans
SIMPSON, E. K. Pastoral Epistles
STAGG, FRANK. Book of Acts
THOMPSON, ERNEST. The Gospel According to Mark and Its
Meaning
WERNECKE, H. H. The Book of Revelation Speaks to Us

Biography

CHESTER, ALLAN. Hugh Latimer: Apostle to the English
COLLINS, JAMES. The Mind of Kierkegaard
KNOX, JOHN. Chapters in a Life of Paul
KEPLER, THOMAS, editor. Contemporary Thinking about Paul
LATOURETTE, KENNETH. These Sought a Country

Christian Education

MCKIBBEN, FRANK. Guiding Workers in Christian Education
MILLER, RANDOLPH. Clue to Christian Education

Religion and Personality

BLACKWOOD, CAROLYN. How to be an Effective Church Woman
BLACKWOOD, CAROLYN. The Pastor's Wife
JENKINS, GLADYS. These are Your Children
SCHUETTE, WALTER. The Minister's Personal Guide
WYKER, MASSIE. Church Women in the Scheme of Things

Worship

BAYS, ALICE. Worship Services for Teen-agers
BAYS, ALICE. Worship Services for Youth
Book of Worship for Free Churches, ed. by General Council of Cong.
Christian Churches
KELSEY, ALICE. Stories for Junior Worship

CHARLOTTE M. TORREY, *Librarian*

